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SHANGHAI REPORT

A letter written in Shanghai on August 23, 1958, has the following to say about church life there: "The first group of pastors and church workers have finished their meetings after about five months. There are many decisions, many restrictions. None may teach or preach except those registered with the State Church (This is a new name. Has it been formally adopted? See below.), and no services, prayers or Bible teaching may be carried on except in regular church buildings. All churches are being united into one, and the more than 200 churches (in Shanghai) reduced to 12. In them services will be carried on at two hourly intervals. Attendance has much fallen off, partly because so many work on Sunday; the weekly rest day may fall on any day, and is often filled with meetings. One of the latest resolutions is that services on Sunday must not be allowed to interfere with work. All pastors and other church workers must be self-supporting. Many are being taken into factories, the younger ones going out to farms. The second group of church workers is now meeting, probably until Christmas. There is also a gathering of all Christian university students, about 300, for discussion and training in patriotism..... They are having what they call the 'Leap Forward'. Every one must work more, faster, better, and more economically. It is amazing what they have accomplished, and people are working very hard, often only about five hours left for sleep."

(The closing of all but 12 of the 200 churches in Shanghai is a major step in the regimentation of church life. The unification of all Protestant denominations, which we have been expecting for some years as a result of the Three Self Movement, is now apparently being carried out. The report of the merging of the six churches in Changchow, Fukien, which we carried in the last Bulletin, suggests that this merging is being carried out on a nation-wide scale.)

Another letter about life in Shanghai is written by a girl in this country, but her Chinese father and American mother live in Shanghai, and she gets word from them. Her mother, she says, is rather lonely, as her American friends are all gone and she doesn't dare see much of her Chinese friends, lest she cause trouble for them. "She is now worried about losing the amah, which would mean that she would have to take care of all the heavy washing for the whole family (including my brother, sister-in-law and three kids) and would have to go out in the bitter cold to line up at the market place at three in the morning to buy food which is sold out by five." Her brother has a regular job in Shanghai, but in addition to that, "part of the time he is required to go to the factories or railway station to carry heavy loads, and at night too he has meetings, so often does not finish until ten or eleven at night. He has to be at work at seven or eight in the morning. My sister-in-law also works all day and usually has meetings or outdoor labor in the fields on her holidays, so doesn't get to see much of her three children. She works as an illustrator in a children's library. One of the children, in the first grade, is being taught to write Chinese in the new alphabetical form." Regarding church life she says, "Mother does

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not always go to church on Sunday, as the churches throughout the city have been joined together and several churches are now in one congregation at our church (Community Church). The pastors who are not needed in the combination church are sent to work in factories or in the fields. The two pastors in our church are Li Chu-wen and Huang P'ei-yung (who used to be at Moore Memorial Church). Many people cannot go to church at all because they do not have Sunday off but another day of the week, and the church is not open much besides Sundays as the pastors have to attend political study meetings and discussions. . . . . The tension and fear of doing or saying something wrong is enough to wear you out. People never stop working and have little or no time for relaxation."

BIBLE SOCIETY REPORT

In the American Bible Society printed report for 1958, we read that Rev. Lu Cheng-chung, whose translation of the New Testament is widely and favorably known, is continuing to work on his translation of the Old Testament. "He is now engaged on the Book of Psalms. Periodic consultation takes place with other linguistic experts, and the opinion of a number of interested authorities in several centers has been invited."

Rev. Ralph Mortensen, formerly American Bible Society representative in Shanghai, now has the cumbersome title of Traveling Secretary for Bible Society Service for Overseas Chinese. After working out from Bangkok for a number of years, he has more recently made Hong Kong his headquarters. He reports that overseas Chinese are now turning away from Communist propaganda, largely for three reasons: Hungary; the anti-rightist campaign in China; and the assignment of overseas students in China to farmwork. Of the China Bible Society, he says that it "continues to circulate Chinese Scriptures through its headquarters in Shanghai and twelve provincial sub-agencies. Printing of Bibles, New Testaments and Portions still is being done as needed and funds permit."

A series of 14 conferences in seven countries of East and Southeast Asia has been held, dealing with matters of distribution of Scriptures among overseas Chinese. One result of these conferences has been the inception of the quarterly magazine The Bible and the World, with text in both Chinese and English, which began publication in Hong Kong in 1957.

EDUCATION AND LABOR IN PEKING

David and Isabel Crook, teachers in the Institute of Foreign Languages, Peking, give an interesting account of their experiences in mountain work, which is found in the December number of the Canadian Far Eastern Newsletter. In a report dated November 10, Isabel writes: "A couple of historic decisions have been made recently. One is that education is to be combined with labor; the other is that there are to be no more mere consumer organizations. School and government organizations are to be self-supporting, (and). . . . . have been given land, and are also directed to develop industry. Around Peking we've all been given mountains. . . . . We've been given a marvellous part of the Western Hills. It's an hour and a half by train from Peking right back in the mountains - along the banks of the Yungting River. . . . . The lower slopes of the mountains belong to the village (of An Chuang), and the higher, more distant slopes and peaks to us."

That is the background for an account of three weeks of work in the hills by 320 students and teachers of the English Department of the Institute. They arrived in An Chuang on October 21, and were given sleeping quarters in the village. Isabel with ten girl students was in one room, and David with eight other men in a room off another courtyard. Their first day there they helped the villagers harvest the sweet potato crop, which was in danger of being touched with frost. Then on October 23 they began their hillside work, digging "fish-scale pits" to conserve rainwater, and planting trees. The 320 of them, in their three weeks there, dug 16,000 pits, planted 16,000 mulberry saplings, an uncounted number of fir saplings, 94,000 wild apricots, 22,000 walnuts and 24,000 chestnuts, the latter three planting from seed. They worked over 70 acres of mountainside.

The day's work began with rising bugle at 5:30, breakfast (consisting of rice gruel, salted turnip and corn bread) at six, the one English lesson of the day 6:30 to 7:15, and then off up the mountain trails, "with hoes over our shoulders and with water bottles and a ration of steam bun

and salt pickles for our lunch." They would be back in the village by four, "in time to sweep the village streets and courtyards and carry water for the villagers before dusk. Supper was at five thirty, just at dusk. We usually had rice and stewed cabbage for supper, with cabbage soup. At least that was what we had every day for the first week. After that the cooks decided to go in for a bit more variety and we had squash, sweet potatoes, and sesame butter steamed buns." This was not however the end of the day. "After supper and our village visiting we met in our squads, first for three quarters of an hour newspaper reading. The papers had to be read aloud because we had only one or two small oil lamps for each room. After that we would have a meeting to discuss the work of the day and to exchange experiences so that we could dig better and faster."

An Chuang is one of four villages in a commune. It has 540 inhabitants, whose food is all prepared in one communal kitchen with 14 workers. That, plus four nurseries and a tailoring shop employing six people, has freed for productive employment the more than 100 women who used to be tied down with household duties. The Communist agricultural directors have decided that it is not economical to try to raise grain on the poor soil of the mountainside here, so the village is now going in for orchards and livestock - pigs, goats and cattle. During these three weeks the young people of the village, belonging to the Commune Shock Brigade, were all away planting trees on another mountainside.

David reports on the problem of keeping up the study of English while at this work. "I'm having my students (graduates) keep an English diary. In class they report on what they've been doing, thinking, feeling and saying. (The Chinese have quite a different attitude to privacy from ours. A diary, too, is considered an excellent way of keeping tabs on - and changing - one's ideology. And of course you can't change your ideology by mere cogitation. You have to submit it to public appraisal and criticism.) The students also give a digest of the news appearing in the People's Daily and bring up problems of vocabulary connected with our life and work in the village."

OUR CHINA POLICY

The Taiwan Missionary Fellowship, representing 30 missions and 500 missionaries, (W. Carl Hunker, Chairman) has written expressing strong dissent to the action of the World Order Study Conference in Cleveland last November. The Chairman in his letter makes four points against recognition of the Communist regime, either by the U.S., or the U.N.: 1. It does not really represent the people of the mainland. 2. The situation in Russia shows that recognition will not, as the Conference report claims, "correct the false image of the U.S. and of other nations in the minds of the Chinese people." 3. On the contrary, it would create a distorted view of the Free World in the minds of millions of non-Chinese Asians. 4. The Communist interpretation of man and of God make it incompatible with Christianity. He concludes, "Our hope is that you will be able to make a reappraisal of your position in order to give moral and spiritual leadership to millions who are hopelessly confused by your statement."

Senator Paul H. Douglas of Illinois speaks for the Committee of One Million in an article in the New Leader entitled: Should We Recognize Red China? His answer is: No. He points out that the Committee does not just represent one political standpoint, but is representative of "all political philosophies."

COLLEGES IN HONG KONG

Rev. John Gannon is a Catholic priest assigned to work among Catholic students in Hong Kong. In the December Mission Bulletin he describes the colleges in which these students are found.

New Asia College, backed by Yale-in-China, has an impressive new building in Kowloon.

Chung Chi College, the officially recognized Protestant school, supported by the United Board, and with a fine new campus.

Chu Hai College, a non-Christian private institution, moved to Hong Kong from Canton.

Baptist College, supported by the Southern Baptist Church, has the advantage of a number

of large Baptist middle schools as feeders.

Canton College, a smaller, privately run institution, friendly to the Catholic Church.

Heung Kong College, also a smaller school, which he describes as "very much under the influence of the Lutheran Church."

United College, a union formed from five other small colleges.

The enrollment in these colleges is about 3,000, or about three times the number in the University of Hong Kong.

Later in the article he also refers to a Wah Yan College, Kowloon, apparently a Catholic institution, but since he does not list it with these others that are definitely called post-secondar it probably is of secondary grade.

There is no society of Catholic students in Baptist College. There are in Chung Chi and Heung Kong, but these Protestant schools do not welcome a Catholic chaplain, so these societie hold their meetings in Wah Yan College.

During the past three years the number of Catholic students in all these colleges has risen from 150 to 300, and the number of Catholic professors from five to eight. The writer of this article and another priest have been conducting nine different groups of catechumens in weekly meetings.

A STUDENT LABOR CORPS

A labor force of 30,000 young people from the cities of East China was sent to Sinkiang last year to work at digging an irrigation canal. The Journal of Chinese Youth had a report last summer on the rigors of the work to which they were assigned. "Before the work began there wa some question as to whether these youth who had never before worked with their hands, might not freeze to death in the ice and snow. The earth was frozen to depths varying between 50 and 150 centimeters. The temperature was down to 30 or 40 degrees below zero Centigrade. There was a cold wind that blew fiercely from the Gobi Desert. It was under these conditions that the 'heroic youth' worked. When their shoes wore out they worked in their stockings; if they had no gloves they worked with their bare hands. Chou King, an eighteen year old girl from South China, worked heroically in water that had first to be freed of a covering of ice.....Food and drink were scarce. When there was no water they melted ice. When food ran short normal indi vidual portions were divided into two or three. It was estimated that the cost of the canal woul be ¥2,200,000, but thanks to the labor given gratis by the students the cost was only ¥250,000

The disciplinary nature of the assignment is suggested more than once by the writer. For example he speaks of some girls in the group who had previously "shied away from the sun lest they become tanned; they have now learned their lesson."

Fides reports that in the coastal cities is was being said that assignment to Tibet was equal to a death sentence for six out of ten. This article says nothing about the number of casualties suffered by this labor force.

(For a rosier picture of labor assignment, see the Crooks report in this issue.)

MISSIONARY NEWS

Recent death: Dr. James Henry, Presbyterian missionary in South China since 1909, and fo many years president of Linnan University in Canton, on December 18.

Catholic Bishop James E. Walsh, who has continued to work in Shanghai under increasing restrictions, was finally in late November moved from his residence at the Church of Christ the King to a private residence elsewhere in the city and placed under house arrest. The Chinese representative in Poland informed the American ambassador there that this action was taken be cause Bishop Walsh had "violated the laws of China." RNS reported from Hong Kong Dec. 19 that Chinese Communist postal authorities refused to accept packages for Bishop Walsh.

Mrs. Mae Willis Brown, formerly Methodist missionary in Wuhu, was married in Novembe to Francis Charles Smith, in Hollywood, California.

Methodist Bishop Arthur J. Moore of Atlanta has been named to carry on supervision of tha church's Taiwan-Hong Kong Provisional Annual Conference, following the death of Bishop Ralp A. Ward.

The Borgeest report for April-October continues the fascinating account of this one family experiment in "mending broken lives" through farm work on Sunshine Island, near Hong Kong

CHURCH NEWS

Dr. Yao Keh-fang, formerly Superintendent of the Central Hospital in Nanking, is referre to in a New China news despatch of December 6 from Wuhan. He is called head of the Hupeh Provincial Health Department, and also a member of the Hupeh Provincial Committee of the Revolutionary Committee of the Kuomintang. In Nanking he used to be a very active layman in the Methodist Church.